

College Avenue Presbyterian Church
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Welcome to CAPC Oakland!

We are a reformed, multicultural, politically purple, community of followers of Jesus seeking to live our faith seriously in word, deed and relationships in the East Bay.

If you've never celebrated with us, you can follow along using this paper or the projection on the screen. Hymnals and Bibles are in the pews. We invite you to join us for a moment of community connection afterwards with a drink and simple snack.

CHILDREN

We have a quiet play area for children in the front of the sanctuary with toys and coloring sheets that can be played with during services. We also have a lounge, off the entryway, where the service is broadcast if you need more space.

We invite children 3 years old to 6th grade to depart for Godly Play following our second song. You can gather your child(ren) after worship upstairs in the GP room.

PRAYER CARDS

You're invited to share your prayers of concern or gratitude by filling out the cards, located in the pews, and placing them in the glass vase on the table. We'll use them during today's service.

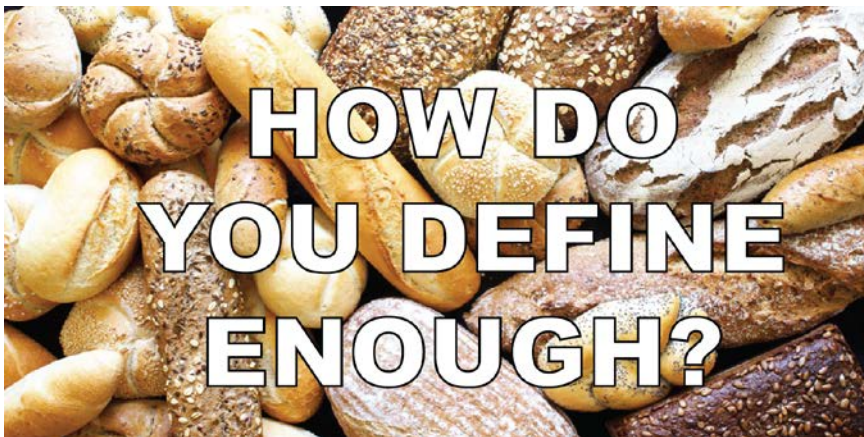
WIFI & SOCIAL MEDIA

2wire927 is our open wifi. The password is 7304088568. If you do social media during the service we invite you to add #capcoakland to include others.

NESTLÉ PARKING LOT

We're able to park in the lot behind the church. They ask us to enter and exit off of Chabot Road, using the pedestrian door there near Crossroads Trading.

CCL #1137062



October 8, 2017

GATHERING SONG

"Our God Our Help In Ages Past"

- insert

CALL TO WORSHIP

SONG OF PRAISE

"Inspired By Love And Anger"

- insert

Children from 2 years to 6th grade are invited to gather at the front of the sanctuary and depart for our Godly Play time. You can collect your child(ren) after the service upstairs.

TIME OF CONFESSION

Silent Prayer followed by Prayer of Forgiveness and Assurance of Pardon

SONG OF RESPONSE

"Don't Be Afraid"

- insert

PRAYERS OF THE PEOPLE & THE LORD'S PRAYER

Call and response liturgically prayed at the conclusion of sharing a prayer card

Leader: God, in your mercy.

People: Hear our prayer.

To pray with someone after the service, look for Pastor Monte after today's service

GIVING OF OUR TITHES & OFFERINGS TO EMPOWER THE WORK OF GOD IN THE CHURCH

OFFERTORY SONG

"Amen Chorus"

LISTENING FOR GOD'S WORD

READING OF SCRIPTURE

Exodus 16:1-18; John 6:51

pp. 70, 1035

SERMON

"It's Never Enough"

- Rev. Monte McClain

RESPONDING TO GOD'S WORD

SONGS OF RESPONSE

All Who Hunger"

- insert

ANNOUNCEMENTS

SENDING CALL AND RESPONSE

Leader: God is good!

People: All the time!

Leader: And all the time!

People: God is good!

EXHORTATION & BENEDICTION

PASSING THE PEACE OF CHRIST

"Ping An"

(Chinese, Mandarin)

We pass the peace weekly using languages native to the cultures of our church community as an audible sign of the Dominion of God at work towards the healing transformation of the world.

Thoughts on Today's Scriptures Exodus 16:1-18; John 6:51

This week we jump from the story of the burning bush in Exodus 2, 3 and 4, and the promise of God to Moses to free the enslaved Israelites from the hand of Pharaoh and the power of Egypt, to for slavery and bring them to bring them up out of that land to “a good and broad land, a land flowing with milk and honey.” in Exodus 3:7-8 The Exodus follows: the series of plagues which the Israelites survive but which overwhelm and break both Pharaoh and all of the Egyptians. A month has passed between the miraculous escape of the Israelites through the Sea of Reeds, and the redoubtable demonstration of the LORD’s power and purpose. In four weeks the people have gone from fear of being caught, to a bitterness and complaining desire to return back to the slavery from which they so desperately wanted to be delivered. They long for what they used to know (even if they remember it through rose-colored glasses). They are afraid of the uncertainty of the future and freedom. They don’t trust God to provide for them now, even thought they’ve already seen it.



Egypt (Mitzrayim in Hebrew) means a narrow place, as in one that holds, enslaves or traps. God promises to bring them out of such a narrow place to one wide with potential, expansive freedom and opportunity. Notice how quickly they long for what they think they remember as a “golden age” (even in slavery!) when life is uncertain. Notice how quickly they mistrust God - a matter of four weeks – from when they witnessed God’s awesome power. Notice how fear keeps them from embracing freedom. They taste the Manna – (Hebrew for “what is it?”) – bread that only God could provide. They’re grateful, yet shortly thereafter the people will begin to complain about the limited options. They want cucumbers, onions and tomatoes, even if they don’t do anything to earn what they receive now. The manna is given in a way that impedes hoarding and excess. Anything hidden, put aside for personal enrichment or advantage, spoils. They are given – all of them – everything that they can need: no more, no less. In face the manna continues, uninterrupted, until the day that they enter into the Promised Land (Joshua 5:12).

This isn’t just Israel’s story, but also our own. How often do we remember the past as a golden age, one we want to return to; even when we know it’s not exactly true? How often do we want more when we have enough, or all that we need? How often do we not embrace the freedom we have, and the consequences of it, longing for someone else to make the decisions for us, tell us what to do, and assume the challenges of freedom ranging from discernment to choice, from uncertainty to unlimited options? Jesus, in John 6, riffs on the story of Manna inviting us to a wider vision and radical trust of God.

Questions for the practice of Examen & Contemplation

- What shimmers for you in this passage?
- What image, or word most speaks to you today?
- How does it intersect your life, our life as a community?
- What invitation from God to you hear in the text to be, become, act or speak?

ANNOUNCEMENTS & COMMUNITY NEWS

October Birthdays

5 Emma Fleming	7 Cameron Beatty
14 Mike Castner	26 Chinyere Okereke
30 Josh Beatty	

October Anniversaries

09 Marc and Louise Hirschman	1982
10 Ward and Marda Stothers	1971

UPCOMING EVENTS

Youth Group: for Middle and High School Students – Weekly Sunday nights from 7:00-8:30pm.

CAPC Choir |: Sunday after worship and Tuesday nights 5:30-6:30pm

Prayer Flags – Make one today! : We’ve engaged the larger community at Out and About (and on our campus) in making prayer flags to adorn our garden in our centennial celebration season. Today’s your chance to make one to add by drawing or writing your prayer(s) for Oakland and the world.,

Coffee & Conversations: Tuesday, October 10th 10-11:00 am | Open, Safe Conversation about faith and ethics. On the patio in front of Safeway at College @ Claremont

Celtic Prayer Mid Week Small Group | Wednesday 7-8:30pm, meets near CAL campus | Call Marda @ 540.7173

Friday Night Meal | Friday 6-7pm. Talk to Ellen Brylawski to help: ellenbry@comcast.net

The Vocabulary of Faith | Sunday 9:30 in the Library Find the text we study copied in the entry or online.

Women’s Group | 1st, 2nd & 3rd Saturdays of the month 8:30-10am in the library.

Halloween Sunday : Sunday, October 29th is the Rockridge District Trick or Treat Event, based out of our campus garden. We’re also celebrating the 500th anniversary of the Reformation – come to worship in a costume, or dressed as your favorite reformer!

Pictures for the Directory : Can you bring a photo to Monte to share in our forthcoming member directory?

Thank You to Today’s Leadership:

Ushers: Louise Hirschman, Albert Hussian
Liturgist: Can you help? Contact Monte if you can.
Fellowship: Chris Olson, Elaine Price
Godly Play: David Kittams (ST); Maya Patil (DK)
Musicians: Dave Eagle, Kevin Goldberg, Pete Feltman

Leadership for next week, 10/15/17:

Ushers: Fredora Darmstadt, Jeff Trowbridge
Liturgist: Can you help? Contact Monte if you can.
Fellowship: Marge & Richard Harvey
Godly Play: Bill Beatty (ST); Cameron Beatty (DK)

CALL TO WORSHIP

*This morning we're reading Psalm 136 responsively as our call to worship. The community is invited to respond to each phrase with the response printed below. Reader reads plain font, **the people the bold.***

Leader: Come, people of the Living God!
Let us praise God with thanksgiving!

People: For the Lord is compassionate, slow to anger, and abounding in steadfast love.

Leader: God's ways have been made known to us!
God's love is everlasting.

People: For as far as the east is from the west, our shame has been removed!

LYRICS TO THIS MORNING'S SONGS:

"Our God Our Help In Ages Past"

Isaac Watts (1719); Blue Hymnal #210

1 Our God, our Help in ages past,
our Hope for years to come,
our Shelter from the stormy blast,
and our eternal Home.

2 Before the hills in order stood
or earth received its frame,
from everlasting Thou art God,
to endless years the same.

3 A thousand ages in Thy sight
are like an ev'ning gone,
short as the watch that ends the night
before the rising sun.

4 Time, like an ever-rolling stream,
bears all its sons away;
they fly forgotten, as a dream
dies at the op'ning day.

5 Our God, our Help in ages past,
our Hope for years to come,
be Thou our Guide while life shall last,
and our eternal Home!

"Don't be Afraid"

John Bell; The Iona Community

Don't be afraid my love is stronger
My love is stronger than your fear
Don't be afraid my love is stronger
And I have promised, promised to be always near

"Inspired By Love and Anger"

*Iona Community, English folk tune (SALLY GARDENS)
#800 in Glory to God.*

1. Inspired by love and anger, disturbed by need and pain,
informed of God's own bias, we ask him once again:
'How long must some folk suffer? How long can few folk mind?
How long dare vain self-interest turn prayer and pity blind'

2. From those forever victims of heartless human greed,
their cruel plight composes a litany of need:
'Where are the fruits of justice? Where are the signs of peace?
When is the day when prisoners and dreams find their release?'

3. From those forever shackled to what their wealth can buy,
the fear of lost advantage provokes the bitter cry,
'Don't query our position! Don't criticize our wealth!
Don't mention those exploited by politics and stealth!'

"All Who Hunger"

Sylvia Dunstan

1. All who hunger, gather gladly,
holy manna is our bread.
Come from wilderness and wandering.
Here in truth, we will be fed.
You that yearn for days of fullness,
all around us is our food.
Taste and see the grace eternal.
Taste and see that God is good.

2. All who hunger, never strangers;
seeker, be a welcome guest.
Come from restlessness and roaming.
Here, in joy, we keep the feast.
We that once were lost and scattered
in communion's love have stood.
Taste and see the grace eternal.
Taste and see that God is good.

3. All who hunger, sing together;
Jesus Christ is living bread.
Come from loneliness and longing.
Here, in peace, we have been led.
Blest are those who from this table
live their lives in gratitude.
Taste and see the grace eternal.
Taste and see that God is good.

Our God, Our Help in Ages Past 210

ST. ANNE CM

Isaac Watts, 1719; alt.

Att. William Croft, 1708

1. Our God, our help in a - ges past, Our hope for years to come,
2. Be - fore the hills in or - der stood, Or earth re - ceived its frame,
3. A thou - sand a - ges in Thy sight Are like an eve - ning gone;
4. Time, like an ev - er roll - ing stream, Soon bears us all a - way;

Our shel - ter from the storm - y blast, And our e - ter - nal home:
From ev - er - last - ing Thou art God, To end - less years the same.
Short as the watch that ends the night Be - fore the ris - ing sun.
We fly for - got - ten, as a dream Dies at the o - pen - ing day.

5. Our God, our help in ages past,
Our hope for years to come,
Be Thou our guard while life shall last,
And our eter - nal home

Don't Be Afraid 90

(N'avez pas peur)

$\text{♩} = 60$ C G Dm C F C

English: Don't be a - afraid. My love is strong - er, my love is strong - er than your
French: *N'a - yez pas peur, mon a - mour est plus fort, il est plus fort que vo - tre*

Gsus G C G Dm C

Don't be a - afraid. My love is strong - er and
fear. *N'a - yez pas peur, mon a - mour est plus fort, je*

Am Em/G F C/E Dm Gsus⁴ G C

I have prom - ised, prom - ised to be al - ways near.
vous ai pro - mis, pro - mis d'ê - tre tou - jours là.

All Who Hunger, Gather Gladly 509

LORD'S SUPPER

- 1 All who hun - ger, gath - er glad - ly; ho - ly man - na is our bread.
- 2 All who hun - ger, nev - er strang - ers, seek - er, be a wel - come guest.
- 3 All who hun - ger, sing to - geth - er; Je - sus Christ is liv - ing bread.

Come from wil - der - ness and wan - der - ing. Here, in truth, we will be fed.
Come from rest - less - ness and roam - ing. Here, in joy, we keep the feast.
Come from lone - li - ness and long - ing. Here, in peace, we have been led.

You that yearn for days of full - ness, all a - round us is our food.
We that once were lost and scat - tered in com - mu - nion's love have stood.
Blest are those who from this ta - ble live their days in grat - i - tude.

Taste and see the grace e - ter - nal. Taste and see that God is good.

The United Church of Canada minister who wrote this text was introduced to shape note tunes at the 1990 Hymn Society conference in Charleston, South Carolina. Afterwards she vacationed with friends nearby and worked out this text while humming this tune as she walked up and down the beach.